

THE ORDER OF HOLY CHRISMATION

~~After the child has been vested in the garment,~~
the priest begins:

Priest: Blessed art thou, O Lord God Almighty, Source of all good things, Sun of Righteousness, who dost shed forth upon them that were in darkness the light of salvation, through the revelation of thine Only-begotten Son and our God; and who hast given unto us, unworthy though we be, blessed purification through hallowed water, and divine sanctification through life-creating Chrismation; who now, also, hast been graciously pleased to regenerate thy servant that has newly received Illumination, by water and the Spirit, and dost grant unto him (her) remission of sins, whether voluntary or involuntary. Do thou, the same Master, compassionate King of kings, grant also unto him (her) the seal of the gift of thy holy, and almighty, and adorable Spirit, and participation in the holy Body and precious Blood of thy Christ. Keep him (her) in thy sanctification; confirm him (her), in the Orthodox faith; deliver him (her) from the Evil One, and from all his workings. And preserve his (her) soul in purity and righteousness, through the saving fear of thee; that he (she) may please

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Lord is my light and my salvation: Whom then shall I fear?

Verse: The Lord is the strength of my life:
of whom then shall I be afraid?

Priest: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Romans.

Priest: Let us attend.

Reader: (Romans 6:3-11) **Brethren:** Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to

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thee in every deed and word, and may be a child and heir of thy heavenly kingdom. For thou art our God, the God who dost show mercy and save; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

People: Amen.

M = yron Chrim

The priest dips his fingers (or the brush) into the Holy Chrim and anoints the newly-baptized person, tracing the Sign of the Cross on the forehead, the eyes, the nostrils, the lips, on both ears, the breast, the hands and the feet, and saying each time:

The seal of the gift of the Holy Spirit.

People: Amen.

cross with hands

The priest then leads the Sponsors and child in a circular procession around the Baptismal Font. Everyone sings:

As many as have been baptized into Christ, have put on Christ. Alleluia. (three times).

Priest: Let us attend. Peace be with you all.

Reader: And with your spirit.

Priest: Wisdom!

Reader: The Prokeimenon in the 3rd Tone: The

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God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Priest: Peace be to you, Reader.

Reader: And with your spirit. Alleluia, Alleluia, Alleluia.

People: Alleluia (three times).

Priest: Wisdom! Attend! Let us listen to the Holy Gospel.

Peace be with you all.

People: And with your spirit.

Priest: The Reading is from the Holy Gospel according to St. Matthew.

People: Glory to thee, O Lord, glory to thee.

Priest: Let us attend.

(Matthew 28:16-20)

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

People: Glory to thee, O Lord, glory to thee.

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rites of Ablution and Tonsure

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O thou who, through holy Baptism, hast given unto thy servant remission of sins, and hast bestowed upon him (her) a life of regeneration: Do thou, the same Lord and Master, ever graciously illumine his (her) heart with the light of thy countenance. Maintain the shield of his (her) faith unassailed by the enemy. Preserve pure and unpolluted the garment of incorruption with which thou hast clothed him (her), upholding inviolate in him (her), by thy grace, the seal of the Spirit, and showing mercy unto him (her) and unto us, through the multitude of thy mercies.

For blessed and glorified is thine all-honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

People: Amen.

A Second Prayer

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Master, Lord our God, who through the Font dost bestow heavenly illumination

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For thine it is to show mercy and to save us, and unto thee do we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit now, and ever, and unto ages of ages.

People: Amen.

The priest then dips the sponge in water and sprinkles the child, saying:

You are justified. You are illumined. You are sanctified. You are washed: in the Name of our Lord, Jesus Christ, and by the Spirit of our God.

With the sponge the priest washes the oil and Chrism from the face, the head, the breast and all the other places on the child, saying:

You are baptized. You are illumined. You have been Chrismated. You are sanctified. You are washed: in the Name of the Father, and of the Son, and of the Holy Spirit.

People: Amen.

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upon them that are baptized; who hast regenerated thy newly-baptized servant by water and the Spirit, and hast granted unto him (her) remission of his (her) sins, whether voluntary or involuntary: Lay thine almighty hand upon him (her) and preserve him (her) by the power of thy goodness. Maintain unassailed the earnest of the Spirit, and make him (her) worthy of life everlasting, and of thy favor.

For thou art our sanctification, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

People: Amen.

Priest: Peace be with you all.

People: And with your spirit.

Priest: Bow your heads unto the Lord.

People: To thee, O Lord.

Priest: He (she) who has clothed himself (herself) in thee, O Christ our God, bows also his (her) head with us, unto thee. Keep him (her) ever a warrior invincible in every attack of those who assail him (her) and us; and make us all victors, even unto the end, through thy crown incorruptible.

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The Tonsure

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Master, Lord our God, who hast honoured man with thine own image, thou hast fashioned him from a reason-endowed soul and a comely body (for the body serves the reason-endowed soul): for thou didst set the head on high, and didst endow it with the chiefest portion of the senses, which, nevertheless, impede not one another; and thou hast covered the head with hair, that it be not injured with the changes of the weather, and hast fitly joined together all his members, that with them all he may give thanks unto thee, the Great Artificer. Thou, the same Master, through thy chosen vessel, the Apostle Paul, hast given us a commandment that we should do all things to thy glory: Bless, now, thy servant, (name), who is come to make a first offering shorn from the hair of his head, and likewise his Sponsor; and grant that they may all exercise themselves in thy law, and do those things which are well pleasing in thy sight.

For thou art a merciful God, who lovest mankind, and unto thee do we ascribe glory, to

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the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

People: Amen.

Priest: Peace be with you all.

People: And with your spirit.

Priest: Bow your heads unto the Lord.

People: To thee, O Lord

Priest: O Lord our God, who, through the fulfilling of the baptismal font, by thy goodness dost sanctify them that believe on thee: Bless this child here present, and let thy blessing descend upon his (her) head. And as thou didst bless David the King by the hand of thy Prophet Samuel, bless also the head of thy servant, (name), by the hand of me, a sinner, inspiring him (her) with thy Holy Spirit; that as he (she) increases in stature, and even unto a ripe old age, he (she) may ascribe glory unto thee, and behold the good things of Jerusalem all the days of his (her) life.

For unto thee are due all glory, honour and worship, to the Father and to the Son, and to thy Holy Spirit, now, and ever, and unto ages of ages.

People: Amen.

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Taking the scissors, the priest cuts the hair of the child in the form of a cross, saying:

The servant of God, (name), is tonsured: In the Name of the Father, and of the Son, and of the Holy Spirit.

People: Amen.

The Litany

Priest: Have mercy on us, O God, according to thy great goodness, we pray thee, hearken, and have mercy.

People: Lord, have mercy (3 times).

Priest: Again we pray (for the Holy Orthodox Patriarchs), for our Metropolitan (name), for our Bishop (name), for priests, deacons, and all other clergy; and for all our brethren in Christ.

People: Lord, have mercy (three times).

Priest: Again we pray for the President of our country, for all civil authorities and for the armed forces.

People: Lord, have mercy. (three times).

Priest: Again we pray for mercy, life, peace, health, salvation and remission of sins of the servant of God, (name), the Sponsor, and for the newly-illuminated servant of God, (name).

People: Lord, have mercy.

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Priest: That he (she) may be kept in the faith of a pure confession, in all godliness, and the fulfilling of the commandments of Christ, all the days of his (her) life.

People: Lord, have mercy.

Priest: For thou art a merciful God, who lovest mankind, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

People: Amen.

The Dismissal

Priest: Glory to Thee, O Christ, our God and our hope, glory to Thee!

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Lord, have mercy (three times) Father, Bless.

Priest: May Christ, our true God, through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of Saint N. (the patron Saint of the Temple); of Saint N. (the Saint of the day); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

People: Amen.

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THE CHURCHING OF THE CHILD

After the Baptism has been performed, the Mother and child again retire to the Vestibule. The priest comes to them, and, while taking the child in his arms and making the sign of the cross with him, says:

The servant of God (name) is churchied: In the Name of the Father, and the Son, and the Holy Spirit. Amen.

As he walks into the Church with the child, the priest says:

He (she) enters into thy house, to worship towards thy Holy Temple.

In the middle of the church, the priest again pronounces the formula of churching:

The servant of God (name) is churchied: In the Name of the Father, and the Son, and the Holy Spirit. Amen.

Then he says:

In the midst of the church shall he (she) sing praises to thee.

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Then the priest carries the child to the door of the Sanctuary and says:

The servant of God (name) is church'd: In the Name of the Father, and the Son, and the Holy Spirit. Amen.

If the child is a male, the priest now carries him through the Sanctuary, entering through the South Deacon's Door, and exiting through the North Deacon's Door.

If the child is a female, she is brought only to the Royal Doors.

Then the priest says the prayer of St. Simeon:

Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to enlighten the Gentiles, and to be the glory of thy people Israel.

After reciting the prayer of St. Simeon, the priest returns the child to the mother, who has waited at the foot of the ambo. Then he pronounces the dismissal:

The Dismissal

Priest: Glory to thee, O Christ, our God and our hope, glory to thee.

People: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

Lord, have mercy, (three times) Father, bless.

Priest: May Christ, our true God, through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of Saint N. (the patron Saint of the Temple); of Saint N. (the Saint of the day); of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

People: Amen.

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Priest: Grant, O Lord, a prosperous and peaceful life, health, safety and futherance in all things, unto the newly baptized servant (handmaid) of God (name), and to his (her) Sponsors and Parents, and all those here gathered, and preserve them for many years.

People: God grant you many years!